

# ALBERTA NATIVE NEWS

## SECTION TWO

JUN 23 1993

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March, 1993

### Laura Vinson & Free Spirit Big Award Winners

by Clint Buehler

Laura Vinson and Free Spirit were the big winners at the seventh annual ARIA (Alberta Recording Industry Association) awards. And they weren't the only Aboriginal winners.

Vinson and her group scored big both at the Citation Awards at the Westin February 20, and at the televised awards show from the Arden Theatre in St. Albert February 21.

Vinson & Free Spirit, individually and collectively, were finalists for nine awards: The Peoples Choice Awards, Female Recording Artist of the Year, Album of the Year (for *Like A Phoenix*), Best Country Artist(s) on Record, Single of the Year (for *Like A Phoenix*), SOCAN's Songwriter/Composer of the Year (for *Like A Phoenix*), Best Music Video of the Year (for *Like A Phoenix*, produced by New Picture Crew), Best Roots Traditional Ethnic Artist(s), and Alberta Culture's Best Music Score of the Year (for *Shared Spirit*). Vinson won Female Recording Artist and the group picked up Best Roots Traditional Ethnic Artists on Record, Best Album Design of the Year, Best Music Score of the Year and Album of the Year.

In addition, a number of people associated with Laura Vinson & Free Spirit and their projects were nominated for awards: Barry Allen for Record Producer of the Year and Recording Engineer of the Year (for *Like A Phoenix*), Charlotte Wiebe and Dave Martineau for Session Person (Player/Singer) of the Year, and Fred LaRose for Manager of the Year. Wiebe won.

Vinson has previously received numerous awards including PROCAN's songwriting award, an AMPIA award for her composition *Rise and Shine*, the Alberta Achievement Award in 1989, and ARIA's Female Vocalist of the Year Award in 1989 and 1990. *Like A Phoenix*, the CD featuring Laura Vinson & Free Spirit, has charted four singles and received national acclaim and extensive airplay.

Other Aboriginal nominees included:

Tineta (Couturier) for The Peoples Choice Award, Stony Plain Records' Most Promising Artist(s) on Record Award, Single of the Year (for *Slippin' Away*), and jointly with Dennis Charney for SOCAN's Songwriter/Composer of the Year (for *Slippin' Away*). Tineta's debut video for *Slippin' Away* received national airplay and ended up in high rotation on CMT. The single leaved out in the top twenties of the Canadian Country Music charts. Her new single and video for *Love on the Line* looks as if it may do as well as the first.

Raymihuara (Music of the Andes) for Edmonton Sun's Group Recording Artist(s) of the Year Award, Best Alternative Artist(s) on Record and Best Roots Traditional Ethnic Artist(s). A great variety of instruments and nationalities helped make this mix of music and men from all over South America special. The songs reflect everyday hardships and joys in all of their hardships.

Crystal Plamondon, nominated for Female Recording Artist of the Year, was winner of ARIA's Peoples Choice Award last year. She sings and writes music in both of Canada's official languages as well as Cree.

Calvin Volrath, a favourite fiddler in the Native community, is nominated for Session Person (Player/Singer) of the Year. He has an impressive

#### LAURA VINSON



list of credits, having worked with the likes of Ian Tyson, Anne Murray and George Fox. A former North American Old Time Fiddle Champion plays regularly with his band, Wheel Hoss.

Metis Nation Music was nominated, and won, in a three-way tie, for Best Compilation Album of the Year (for *I Am A Canadian*). This was the second album for the new company (its first was *Proud to be Metis*) both with Clint Buehler as executive producer and Dennis Charney and Rick Brown as producers.

Charney was also nominated (with Lorilee Brooks) for SOCAN's Songwriter/Composer of the Year (for *Dreamers Will Dream*). Musician, columnist, producer and songwriter, he is a three-time winner of ARIA's Composer of the Year Award. In 1992, every month found a Dennis Charney-penned song on the national charts.

Fred LaRose was also nominated for Record Producer of the Year (for *Paradise Motel*). Bass guitarist for Free Spirit, The Trucks and The Cranky Brats, and producer of two compilation CDs for SMI Records, LaRose is an accomplished

session player who has toured extensively with the Canadian Country Allstars.

The awards presentations was part of a busy four days of activity hosted by ARIA from February 18 to 21, beginning with a meeting of SOCAN at the Westin from 7:00 to 10:00 p.m. February 18.

The "Sign Me!" A & R Seminar was held at the Edmonton Room of the Edmonton Public Library February 19, moderated by R. Harlan Smith. Panelists included Ric Arboit of Network Productions, Cameron Carpenter of MCA Records, Holger Peterson of Stony Plain, Allan Reid of A & M Records, Bob Roper of Anthem Records and Graham Stairs of Intrepid Records. That evening an Alberta Talent Showcase was held at the Riviera Hotel.

Saturday, February 20, activities began with the ARIA Annual Meeting, followed by the Citation Luncheon.

The Awards Show was televised live on CFRN-TV from the Arden Theatre in St. Albert and was followed by a Post-Award Show Reception.

# Liberals Charge That Province is Double-Crossing Metis

The Klein government is double-crossing the Metis Settlements of Alberta, Liberal Native Affairs Critic Nick Taylor told a meeting at the Native Friendship Centre in Bonnyville last week.

Taylor said that on visits to various Metis settlements he has been told that the government is deducting routine expenditures for housing, roads and recreational facilities from the settlement funds.

"We must remember that the \$30 million a year for 7 years, which the Metis settlements received as part of the package agreed in 1990, was to settle a \$350 million lawsuit the Metis had

against the government for lost oil royalties," Taylor said. "This money should not have to cover costs that would normally be paid to individuals or municipalities under other provincial programs."

He said that the Metis Settlements Accord Implementation Act specifies that Metis Settlements will be eligible for economic and development programs that are available to ordinary

Albertans. The legislation states that, if necessary, the programs, policies or rules of government departments must be adjusted to make this possible.

"The government has disregarded the legislation. More than two years after the Accord was implemented Metis settlements have not obtained access to agricultural and economic development programs," Taylor said.

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## Metis National Council Chooses New Leader

### Land Claim Settlement Still Stalled

by Ryan Edwards

The Metis National Council recently chose Gerald Morin as its new leader, at a meeting of provincial and territorial Metis leaders in Winnipeg. Morin replaces Yvon Dumont, who has been appointed lieutenant-governor of Manitoba.

Morin, who was the leader of the Saskatchewan Metis before accepting his new post, said that the Metis have to bring about renewed focus on building upon their recent constitutional achievements. Morin has argued that the Metis Nation Accord—which was negotiated alongside the proposed constitutional reforms that were rejected by voters last year—should still be legislated.

The Metis Nation Accord included such things as commitments to negotiate a land base, a self-government process, and fiscal commitments from the federal and provincial governments.

According to the Canadian Press, Morin said that there are signs that the issue is "being put on a back burner."

"It is time for the Metis Nation to turn up the heat," Morin said.

In related news, a proposed land claim settlement with the Canadian government remains stalled. The Metis are waiting for a response from the government regarding their request for seed money for negotiations.

The *Ottawa Citizen* reports that the Metis National Council, along with the Native Council of Council, are suing the Canadian government, regarding more than 500,000 hectares of land that the Metis say they were promised during the 1870s. They seek a declaration that the Metis have been mistreated by successive governments, and claim ownership of lands in the Red River Valley. The claim, currently before the Manitoba Supreme Court, was filed ten years ago.

However, it is also reported by the *Ottawa Citizen* that the Metis are seeking an out-of-court settlement that would involve creating a Metis Heritage Fund that would provide about \$350 million per year, and the return of symbolic lands—the village of Ste. Madeleine, currently community pasture, and Batoche. The Metis would in return make the settlement national, and drop all court actions that are outstanding.

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# Letters To the Editor

Letters

Dear Editor:

As a Native, deeply concerned about the many obstacles that presently hinder our advancement, I have currently organized a group of equally concerned Natives who are interested in lobbying our Native leaders in Ottawa to consider taking action on one particular suggestion we have proposed.

We have proposed a bright, and of instantly recognizable design, new flag which will declare in the meeting place of the nation that we are a distinct people with a rich heritage, cherished

values, and hopes and ideals that will not die.

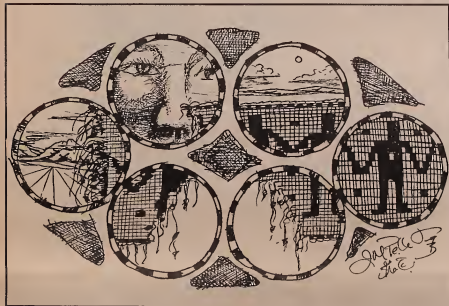
In 1993, the yet-to-be-proclaimed "Year of Indigenous People", this new flag will endorse our goal to live side by side with the rest of Canada (in peace) and, simultaneously, represent our Native people as one powerful, dignified and unified force.

It is my hope this new appropriate symbol of cohabitation will revitalize our peoples' energy, reawaken dormant values and instincts and, ultimately, mobilize our people toward unity.

I request all interested people who may have any suggestions, opinions, and who may support the proposal, or have any questions, please contact me at the address below.

Sincerely yours,

Eugene Singleton,  
Native Alcohol and Drug Counsellor  
508, 421 - Assiniboine Ave.,  
Winnipeg, MB R3C 0Y4



Dear Editor:

Our school library has just started a trial subscription to *Alberta Native News*. I thought I should write to mention that I am highly impressed with the quality of artwork shown in the paper.

I have not yet had a chance to evaluate the articles but your paper certainly is one of the nicer looking ones I have ever seen. Keep up the good work.

R. Tannas  
Librarian

Edwin Parr Composite Community School  
Athabasca, Alberta

Dear Editor:

I would just like to express my appreciation and thanks for your newspaper. It is received regularly at our school, Onaway Junior/Senior High School. We have a multi-ethnic school population of about 630 students and your paper is eagerly read by our Native students. It is also gratifying to see non-Native students using your paper for researching current issues such as Native self-government and Aboriginal rights.

Keep up the good work!

Yours truly

Evelyn Potts  
Native Counsellor

Easter Greetings

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# Family Assaults Fueled by Alcohol, Poverty

by James Martin

Ethel Blondin-Andrew, MP for the Western Arctic, was forced to call police after her husband, Leon Andrew, assaulted her twice in the space of a few weeks.

Andrew, a trapper and hunter, was sentenced to six months in jail.

Blondin-Andrew said many people in abusive relationships are "in denial," but "I didn't want my marriage to be a lie or my life with my husband to be a lie. I want it to be real and healthy," she told the Canadian Press.

The seven-month old marriage is the second for both. The couple lived in Fort Norman, NWT.

Mrs. Blondin-Andrew speculated that the crisis of watching his first wife die of cancer over a three-year period had brought about a change in her husband which expressed itself in his actions.



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She expressed hope that he would be able to modify his behaviour and gain insight into his problems while in jail.

The actions of Ethel Blondin-Andrew's husband is not unique in the Native communities in the NWT.

Only a few weeks earlier, a member of the NWT legislature, Ernie Bernhardt, was convicted of assaulting his wife. In both cases, court heard testimony that alcohol played a prominent part in the violence.

Substance and alcohol abuse are rampant in the territory and the plight of the Innu in Davis Inlet could be repeated in the NWT, according to Dr. David Kinloch, deputy health minister, and Andy Langford, acting assistance deputy social services minister.

The suicide rate in the NWT is double the national average, and in the 15 to 24 age bracket it soars to five times the average.

Part of the blame seems to be the erosion of traditional lifestyles. Thirty percent of all deaths in the NWT are violent and in the majority of those alcohol played some part. The economic conditions of many Native communities are bleak, according to a government report: "A majority of Native residents have income levels below or close to the poverty level... the potential for a vicious cycle is thus created where the poor get sick and the sick get poorer."

Getting high on propane or alcohol is a pattern well entrenched in some communities.

"The conditions that lead kids to solvent abuse are similar to the conditions that create alcohol abuse in adults," Langford told Southam News, who went on to say that there was also a connection between family abuse and substance abuse.

Dr. Kinloch said the situation was "frustrating."

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# Saluting our Youth

## Metis Dancers to Tour Germany

by Clint Buehler



© Tachonbabe

A young Metis dance group has accepted an invitation to perform in Germany this summer and is now attempting to raise the money needed to make the trip. In exchange a German folk dance group which will be their hosts will come to Canada the following year.

The Germany trip is the latest and one of the most exciting events in a busy schedule for the Canadian Native Friendship Centre Metis Cultural Dancers. The eight 13 to 18 year-olds in the group have become proficient at fulfilling their purpose, which is to "preserve the Metis cultural heritage of music and dance and enhance community awareness of that heritage," says Georgina Donald, CNFC cultural co-ordinator, and the group's co-founder and co-leader (with son Lyle, who is CNFC president).

As guests of the Frachten- und Bolksanzgruppe of Lautenhausen, the Metis dancers will tour and perform at various locations within a 100-mile radius of the German city from July 1 to 20. The host group is working with other German folk groups in the area to arrange a busy

schedule that will also include a number of folk festivals in the vicinity of Lautenhausen.

"Our group will fly from Edmonton to Frankfurt where they will be met by their hosts and taken to Lautenhausen where they will meet the families they will stay with," says Lyle Donald. For the first 10 or 12 days of their visit they will dance at various festivals in the area and compete in other activities. They will then have an opportunity to visit and perform at other locations in Germany before returning home.

To keep costs as low as possible, each visiting group will be billeted.

"Our hosts have assured us that our dancers will have many opportunities to learn about the culture, history and geography of Germany, and by living with German families they will have an intimate close-up of their family lifestyles firsthand."

The German group will visit Edmonton in 1994 and perform at venues arranged by the Metis group.

The CNFC Metis Cultural Dancers, formed in 1986, maintain a busy schedule of performances throughout Alberta and beyond. They have performed at special events such as Heritage Days, Klondike Days, Native Awareness Week, Native Education Conferences and Metis Week, and regularly visit senior citizen lodges, hospitals and schools.

The dancers perform a demanding repertoire of Metis traditional dances including The Reel of Eight, Drops of Brandy, Duck Dance, Reel of Four, square dances and the proud unofficial anthem of the Metis, the Red River Jig.

Evidence of their level of performance is their success in a number of competitions, particularly at the premier Metis gathering, Batoche Days in Saskatchewan, where they won first place this year. They have won numerous other trophies and cash awards.

One event they seem to own is the Red River Jig contest held every year at Klondike Days, where they have finished first or second each year.

*Continued on Page 39*

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# Conference to Focus on Children

In early April, the Canadian Organization for Victim Assistance and Child Find Alberta will jointly present a conference entitled *Focus on Children - Protecting Our Future*. The conference will run from April 4th to the 7th, and will be held at the Calgary Convention Centre.

The conference will be of wide general interest to anyone who cares about children, yet has been designed to provide skills and information to a broad base of professions including educators, social service agencies, mental health agencies, searching agencies, and victim service and self-help groups.

As well, the conference will be of benefit to police, lawyers, medical professionals, corrections workers, and volunteers who require quality information on program design and implementation.

The organizers of the conference have sought experts and programs that will provide delegates with the practical information necessary to successfully deliver critically needed services. A firm emphasis has been placed on "how to" build and maintain programs, as well as the skills necessary to make the programs work.

Speakers will feature professionals from across Canada and the United States, as well as Europe and the West Indies.

There will be an information fair that will provide the opportunity for groups to display materials regarding their own programs. Space will also be provided for commercial booths for those who wish to display products and services, and all goods being presented for sale must be approved by the conference committee.

On Monday, April 5th, the plenary session will deal with International Protection of Children. Other sessions will feature over 20 topics, such as Starting A Community Based Program, Street Proofing, Young Offenders, Peer Support, and How to Involve the Family.

Tuesday's plenary session will focus on safer communities, and what action governments and community groups can take to work more effectively. Other sessions will include 16 topics, including Critical Incidents in Schools, Youth Gangs, Addictions Cycle - Intervention Strategies, and Street Kids.

Wednesday's plenary session is entitled "Mixed Media", and will present tips on the most effective ways to deal with the media and have them work for you. Another plenary session will be entitled "Why Children Kill", and will include information on evidentiary issues for prosecuting as well as understanding the motivation of these criminals.

Other sessions on Wednesday will deal with seven topics, including Grandparenting - Learning From the Past, "Who Cares" Solvent Abuse, and Child Hunger.

For further information on this conference, you can contact the conference coordinator, Victim Programs Consultants Ltd. (VPC). The mailing address is 256 Ranchdrive Court N.W., Calgary, Alberta, T3G 1W5. The phone number is (403) 239-2920, and the fax number is (403) 239-9199.



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## Dancers to Tour Continued from Page 37

In addition to their role as Metis cultural ambassadors, the group provides a healthy activity for participants, and an admirable role model for Native and other youth.

Georgina Donald says the tour in Germany will provide numerous additional benefits.

"The Metis young people will gain the benefit of seeing another country, another culture, people with a different lifestyle. Presenting their distinct culture in another country will enhance their self-esteem and their pride in being Metis."

Alberta and Canada will benefit, too, with the presentation of another of their many and diverse cultures—the Metis culture was born in western Canada—in another country, increasing interest among Germans in visiting here and exposing them to Albertans and Canadians who are good ambassadors of their homeland, say the Donalds.

"They point out that the German hosts and audiences will gain more knowledge and a better understanding of the distinctive Metis culture and, when the Germans visit here, they will gain what their Metis visitors gained in Germany."

The trip will cost more than \$20,000 and the group is actively seeking financial assistance. Applications for assistance have been made to the Alberta Foundation for the Performing Arts and the Canadian Native Arts Foundation. But even if those applications are successful, only part of the cost will be covered. The group will be raising additional money through its own efforts.

You can help by making your donation, payable to the CNFC Metis Cultural Dancers, to: Georgina Donald, Cultural Co-ordinator, Canadian Native Friendship Centre, 11016 127 Street, Edmonton, Alberta T5M 0T2. All donations are tax deductible and a receipt will be provided.

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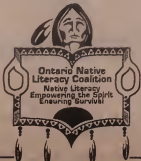
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## First Nations take over Children's Services by Brian Savage

The three bands of the Stoney tribe, the Chiniki, Bears paw, and the Wesley have signed a tripartite agreement with the federal and provincial governments giving the bands control over child welfare services.

The agreement centres on the Stoney Child and Family Services assuming authority for the administration of the Child Welfare Act, which includes such categories as adoptions, handicapped children and protective services, from the province as well as the transfer of funding from the federal government.

According to Chief Wesley, "The transfer of responsibilities will assist us in ensuring the safety, security and well-being of Stoney children and families and help us move further toward self-determination."

Tom Siddon, minister of Indian Affairs, called the agreement "memorable," and hailed the initiative as guiding "the community toward ensuring the well-being of its members."

The Minister of Alberta and Family Social Services, Mike Cardinal, stated, "My department first arranged for a tripartite agreement with the Siksika Nation in 1985. Since that time we have made great progress in the transfer of child welfare services to the First Nations. The agreement with the Stoney Tribe is a significant milestone."

Cam Sinclair, co-ordinator of Stoney Child and Family Services, gave *Alberta Native News* background on the agreement. "We've been negotiating for over a year now. Actually, we began negotiations in 1985 but broke off for some reason and then resumed again in 1991, and now we've just completed the agreement."

Sinclair said the agreement goes into effect immediately. "It's a fairly unique agreement," said Sinclair. "The Siksika signed a tripartite agreement in 1985 and they were the only band in Alberta to have this agreement. The Lesser Slave Lake Tribal Council and the Yellowhead Tribal Council have agreements with the government but they're not as comprehensive and still require provincial workers with the authority to do legal child welfare matters such as apprehensions. The Stoney have complete control and authority over all matters now dealing with child welfare."

Sinclair says the Stoney Tribe is well-prepared for the demands it has assumed. "Basically, we've been operating for two and a half years now and all of our staff is Stoney," he explains.

Sinclair is amazed that other bands have not followed the Stoney route in gaining control over child welfare services. "I just can't believe they're hanging back. It's a relatively easy process if the bands are ready for it."

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# Native Justice

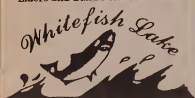


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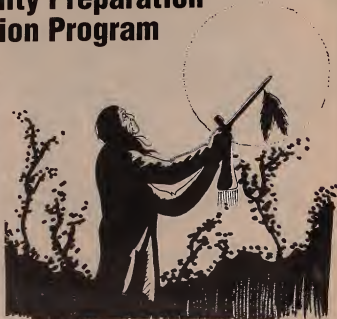
## Community Preparation Integration Program

by Jeff Morrow

According to the director of Edmonton's newest rehabilitation project, the toughest task facing convicted criminals when they are released from jail is getting back into the communities where they came from. And Beverly Thomson-Marshall believes that this discrimination often forces Natives back into a life of crime.

"Native communities need to embrace their own if rehabilitation is to occur," she says. "But it seems they are reluctant to do so. They put up road blocks and resistance."

The Community Preparation & Integration Program is an employment project funded by Canada Employment and Immigration to help



*Bill Roy 93*

integrate federal offenders back into the community when they are released. The program has been in full swing for only the last two months. Thomson-Marshall says it has not been well received, particularly by the Indian and Metis communities. "The good news is that we had an overwhelming response (when the project was announced). The bad news is that there's little response for employment," she says.

The CPIP is working closely with community employment and social agencies to find jobs for clients. Thomson-Marshall says band administrations have been the hardest to sell. She says many won't even discuss the possibility of accepting their members back into the fold. It's a tragic irony, she notes, because acceptance can often be the best form of rehabilitation.

"I try to tell people to look beyond the headlines—to look at the success stories and determination. It requires support."

The CPIP has nearly 150 clients at any given time. It has a 12-member staff of educators, counsellors and therapists to help inmates understand their skills and potential. The most essential ingredient for helping inmates find employment is helping them overcome their own grievances and anxieties, says Thomson-Marshall.

The focus of the program is employment, she says, but creating a higher degree of self-esteem is the base.

The CPIP is a program to address three areas of concern: education, integration and employment. It offers a computer-based approach to learning. A group format is employed for discussions relating to the problems of adjusting to life outside the institutions.

## Split Lake Cree First Nation

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# Native Work Camp

by Jeff Morrow

Some 25 Native inmates will go to work next month building a provincial park near Lac La Biche as part of a plan laid out two years ago, the result of a government task force into the effects of the justice system on Aboriginal people in Alberta.

The Alberta government will open the province's first work camp for Aboriginal offenders April 1 in Lakeland Provincial Park. The estimated cost is \$90,000.

Prisoners, many of whom are serving sentences of less than two years, will cut trees and do other forestry projects for the park.

The 147 sq. km work camp will be located 142 kms northeast of Edmonton. A similar camp opened near Nordegg in November 1992, but the minimum security facility at Lac La Biche will be made up entirely of Native inmates and will be operated by Metis staff.

Alberta Justice Minister Dick Fowler said the new project is part of an on-going initiative to address the recommendations handed down by Edmonton Court of Queen's Bench R.A. Cawsey in March of 1991.

"(The report) highlighted a need for more programs for Aboriginal and Metis offenders," he said, upon announcing the plan. "This is a direct response to that need."

The Cawsey report determined that Aboriginal people suffered from discrimination and racism within the legal system in Alberta.

The task force, made up of Indian, Metis and government officials found, among other things, that Natives would benefit from having a system geared more to their cultural needs.

Athabasca MLA Mike Cardinal believes Natives, particularly those living in his home riding, will benefit by the new development. "I am very pleased to see that this facility will be

built in the Lac La Biche area. Implementation of some aspects of the Cawsey Commission will help Native Albertans," he said. Cardinal is the minister of family and social services in Alberta.

Sylvia Novik, Native adviser for the Alberta Justice Department, noted that task force recommendations are beginning to take shape across Alberta. "They are very much on the front burner," she said.



## Place Names Offend Natives —Micmac Author

Dan Paul, an author and the head of the Confederacy of Mainland Micmacs, has said that naming places after certain colonial figures offends the Micmacs.

The Canadian Press reports that Paul wrote that "Lord Cornwallis authorized human genocide." Paul was writing in the *Micmac-Maliseet Nations News*, circulated in Atlantic Canada. A Nova Scotia Canadian forces base is named after Cornwallis, as are a river, a hotel, and a coast guard ship. In 1749, Cornwallis issued the first bounty on Micmacs, and as a result, settlers brought in thousands of Native scalps.

Along with Cornwallis, Lord Jeffrey Amherst and Governor Charles Lawrence have many Nova Scotia streets, buildings, towns and villages named after them. Paul says that Amherst—after whom the town of Amherst is named—ordered his officers to give Natives blankets that were infected with small-pox.

Lawrence put forth a second proclamation for scalps of Natives, and raised the bounty from a few pounds to 30 pounds.

Paul recently completed a book dealing with colonial history from a Native perspective. The book contains new and damning information regarding historic public figures.

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THIS EASTER IN THE PATH OF PEACE AND WISDOM



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# STORY

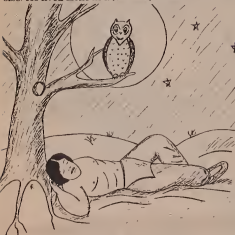
*Opeyuko* is a story created by the Lee La Ronge Band. Curriculum Resource Unit who are dedicated to providing quality educational resources to all the people of the First Nations.

## OPEYUKO

This story was written by Lucy Henderson and Samuel Halkett from Little Red River School. Some minor editing was done by Louis Jordan and the artwork was done by Ruth Charles.

Teachers are encouraged to send in their stories or student's stories and writing to the Curriculum Resource Unit

Once upon a time, there lived a napesis, who loved animals. So far he had known no one else. He lived alone in a (sukuhk) forest.



Each (tipiskaw) night, he would talk with his night friend, the (ohoo) owl. They would tell stories until Opeyuko would fall asleep. Opeyuko was a brave (napesis) boy. He was raised by the animals after being left out to starve by a great enemy, old big (muchuyis) devil, who had captured his village and people. He had learned to survive with nature.



Every morning Opeyuko was awakened by the (Kesi kawi pesim) sun, who would show him the way to where all his friends would be waiting, ready to start a fun day.

They all waited down by the (sepih) river. There waited Opeyuko's friends, (pakahakwan) rooster, mostoos) cow, (kokoos) pig, (sikak) skunk, (apukoses) mouse, and (ohoo) owl.

Everyday they would start their big day with a dance. (Apukoses) Mouse would beat the (mistikwuskikh) drum and all the rest would sing.



*Nihitkowetak - Kethu - nethu - nihitkowetak*  
Let's talk cree - you and me - Let's talk cree

*Nihithow*  
we talk (?)  
Let's talk cree  
*Nikusihon -*  
ku kus hi hon -  
nihithowetak

*I can do it - you can too - let's talk cree*

Then one day, a scared (sesip) duck, came flying in fast and said, "I have to see Opeyuko". "Here I am," Opeyuko called out! (Kekwuy?)

"Yes," said Sesip, "I have bad news, old (muchuyis) devil has returned to our forest. He has slaughtered a lot of our friends, including my (nistes) brother and (nimis) sister. You have to help us. He uses his giant (chekuhikun) axe."

"Then we must all try to stop him, before he kills us all," said Oeyuko. "We must gather at the (sepih) river and meet to plan our intentions." "Ehe," they all agreed.



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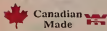
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"We'll all smoke an (ospwakun) peace pipe and pray the (Manito) Great Spirit will help us."

After their prayer, they began the plans, sending all elders and (awasisuhk) children across the wide (sepih) river, where they would be safe.

"Then we will wait here and plan for the big (muchuyis) devil."

As they waited, there came great booms of footsteps, (minuhikwuk) trees falling, (pithesekuk) birds flying off. It was the return of old muchuyis, swinging his (chekuhikun) axe and he was hungry. All the animals scattered and fled, leaving Opeyuka all alone.



Then Opeyuka began beating and dancing, hoping the giant would see him, which it did. The giant looked at him one-eyed mean, and growled at him. As he moved toward him, Opeyuka dropped his drum and headed for a high cliff. Behind him came the old muchuyis.



Opeyuka dived off the cliff into the (sepih) river. The great foolish muchuyis dove after him, but was so big and heavy, that he killed himself by hitting sharp rocks beneath the sepih. All the animals were saved by their hera — Opeyuka, and celebrated as they began to sing again.

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# Native Justices of the Peace To Be Appointed by Ryan Edwards

Alberta Justice Minister Dick Fowler has said that Native justices of the peace will soon be hearing the cases of Natives in the province who have been accused of minor criminal offences.

Fowler told the *Edmonton Journal* that the Native justices of the peace will "be dealing with some of these minor criminal matters that take up a lot of time of the provincial court judges themselves."

"It could be handled by Native justices of the peace once they have been properly trained."

At present, there are no Native justices of the peace who preside over actual court matters in Alberta. As well, the province has only one Native judge, Thomas R. Goodson, who was appointed in 1991.

Fowler has expressed frustration over how slowly the recommendations in a 1991 task force report are being implemented. That task force, which was headed by Justice Allan Cawsey, investigated the treatment of Natives and Metis by the justice system in Alberta. Of the 340 recommendations in the report, over 30 deal with increasing employment of Aboriginal people in the province's justice system.

The Aboriginal Justice Act introduced by the Liberal Opposition in the Legislature last spring would have established an Aboriginal magistrate system similar to Minister of Justice Dick Fowler's plan to set up Native justices of the peace, said Nick Taylor, Liberal Native Affairs critic.

"While our long term goal would be to have far more Aboriginal people

improve the justice system for Aboriginal people in the province. It made provision for a Native Justice Division within the Court system, where the judge, or judge and jury would be drawn as much as practicable from the Aboriginal population. It also sought ways to reduce the number of Aboriginal people who are sentenced to prison and to create self-policing on Metis settlements and Indian lands under provincial jurisdiction.



## NORTHWIND DREAMING

An exhibit about the history and culture of the people of FORT CHIPEWYAN — on until May 16.

The public is invited to a GRAND OPENING, March 26, 7:30 p.m. at the Musée Heritage Museum, St. Albert Place, 5 St. Anne Street, St. Albert.

Call (403) 459-1528  
or fax (403) 460-2394



NORTHWIND DREAMING will be available for viewing March 24 – May 16. Group Tours Available

## "NORTHWIND DREAMING": On Exhibit in St. Albert.

The Musée Heritage Museum in St. Albert will soon be featuring *Northwind Dreaming*, an outstanding exhibition on the culture and people of Fort Chipewyan. The exhibit will be on display from March 24 – May 16. Admission is free and group tours are available.

*Northwind Dreaming: Fort Chipewyan 1788 - 1988* is a national travelling exhibition that celebrates one of western Canada's oldest settlements and its people. Produced by the Provincial Museum of Alberta, this 500 square foot feature exhibition was adapted from a larger exhibition that was shown at the provincial museum in 1988. Curated by Dr. Pat McCormack, Curator of Ethnology, and designed by Victor Clapp, *Northwind Dreaming* was funded by a grant from Museums Assistance program, Communications Canada. Beginning its circulation in January 1990, the exhibit will travel to approximately 20 centres throughout western Canada, especially to northern communities.

*Northwind Dreaming* presents the rich history of the area with over 30 artifacts, and historical and contemporary photographs. It covers the following topics: the richness of the land, the fur trade, government, hunting and trapping, fishing, spiritual traditions, and handwork and decorative traditions.

In the 1800s, the Athabasca country was a resource-rich land lying at the edge of European dreams of wealth and profit. It had been occupied for thousands of years by Aboriginal peoples when French and English traders approached the region.

The people who live in Fort Chipewyan today are the direct descendants of those men and women who settled the region. Chipewyan and Cree Indians, Europeans, and Metis, all contributed their unique cultures to the new society which emerged in the shadow of the fur trade. Changes in lifestyle occurred as people took advantage of new opportunities and dealt with new problems.

The Musée Heritage Museum is a splendid building designed by the Native architect Douglas Cardinal. It is located in St. Albert Place at 5 St. Anne Street in St. Albert.

## Easter Greetings...

May the hope and rebirth of this Spring bring peace and well-being to the First Nations across Canada, from

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# Land Claims

## A Breach of Trust

Late in the 1800s the rush for gold and land for settlers hit the Peace River Area. The land, however, was occupied by the Aboriginal peoples of the area, including the Dunne-za (Beaver) people, and the Cree. The Dunne-za/Cree and their ancestors had occupied the territory in the Peace River country north of Fort St. John for thousands of years.

In order to smooth the way for miners and settlers, the federal government pursued a treaty with the Dunne-za/Cree and other Indian Nations of the Peace River district, and sought to have the Aboriginal occupants accede to the terms of Treaty 8 of 1899.

The Dunne-za/Cree entered Treaty 8 in 1900. The Treaty provided that a reserve would be established for the exclusive benefit of the tribes. This reserve was intended to protect them from the gradual encroachment upon all of their traditional lands by settlers. The reserved area was to be sustained forever as a homeland of the Dunne-za/Cree.

The reserve was not finally established until 1916. It was comprised of 18,168 acres of land, known as Montney Indian Reserve No. 172. Though the area of land was much smaller than the people had been accustomed to using, it was good agricultural land. The land included all subsurface rights which, though not known to be valuable at the time, would prove of considerable value later.

The federal government was under an obligation to protect the land for the band. It stood by that obligation when, in 1920, the federal Department of Interior wanted the land for returning war veterans. The Department of Indian Affairs maintained that the land had to be preserved for the Dunne-za/Cree.

In the late 1930s limited oil exploration took place. It was determined that the land had the potential for hydrocarbon extraction, and in the 1940s steps were taken to permit the development of the oil and gas reserves for the benefit of the band.

After the Second World War, the federal government came under political pressure once again to provide for agricultural land for returning veterans. This time, the government did not stand by its duty to the Indian people. Representatives of the Department of Indian Affairs pressured the band to surrender their interest in the land. The band members were not told that the government wanted the land to make it available for sale to the Veterans' Land Administration.

In 1945, the Department of Indian Affairs sought the agreement of

members of the band to sell the land. Although there is no record of a vote having taken place, and certain other legal formalities were clearly not observed, government officials took the position that they had obtained a valid surrender of the land from the band. On October 16, 1945 the "surrender" was accepted by the government. The Department of Veterans' Affairs, another branch of the federal government, purchased the land for \$70,000 in 1948. The land was then made available to returning veterans.

The Dunne-za/Cree did not receive any replacement land until 1950, and then received only 6,194 acres of land. Moreover, the land was divided into three separate parcels, some twenty miles away from the Montney Reserve.

In the 1950s it became apparent that oil and gas reserves of considerable value could be found within the original reserve. In the period since, oil and gas has been discovered under the replacement reserves as well. In neither case did these discoveries help the Indian peoples. The oil and gas under Montney I.R. 172 went to the benefit of the veterans who had acquired the land; the federal government had neglected to ensure that the transfer of land from the province for the replacement reserves included the oil and gas rights.

The Indian people, who now constitute the members of the Doig River and Blueberry River Bands, were unaware until the 1970s of how they had lost the Montney Reserve. When they obtained legal advice, they started an action in the Federal Court. After a lengthy trial a judge of the federal court held, on November 4, 1987, that the bands had started their legal action too late. Although the judge found that the Federal Crown had breached its fiduciary duty in selling the land for an inordinately low price, he dismissed the bands' action as having been brought too long after the event.

An appeal of the trial judge's decision commenced in the Federal Court of Appeal, in Vancouver, on October 26, 1992.

The Doig River and Blueberry River Bands have been trying for several years to acquire what remains of the subsurface minerals under the replacement reserves. Those negotiations are proceeding slowly, and are impaired by governmental concerns over whether the matter is a federal or provincial responsibility.



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# VIEWPOINT

## A Major Native Self-Government Issue

by David A. Tomlinson

The December issue of the National Firearms Association (NFA) newsletter stated that the NFA would support and assist the Native peoples if they wish to establish Native laws controlling Native hunting and fishing, both on and off Native lands.

Why? Because the federal and all provincial governments formally agreed in the Charlottetown Accord that Natives have an "inherent" right to self-government.

"Inherent power" means, in law, "an authority possessed without its being derived from another." Those governments recognized that self-government is not a gift white governments can give the Natives; they just have it, as a right that they have always had. "Self-government" means the right to make their own Native laws and to enforce them.

Canadian courts have been ruling that Native peoples have off-reservation hunting and fishing rights—by Treaty—far beyond those of other Canadians. Neither provincial or federal game and fish laws apply to them. That's created off-reservation game and fish problems that need solutions.

Making new federal or provincial laws to deal with a few bad situations now arising from off-reservation hunting and fishing is useless; the courts now regard such laws as wastepaper. The only ones who can make valid laws to ensure ecologically proper hunting and fishing, on-and off-



The National Firearms Association offers friendship and honour to the Native peoples of Canada, in this time of spring and rebirth. We salute all the Native artists and scholars, their leaders, and the Native protectors of wilderness, wildlife and water—all those who have enriched the lives and minds of all Canadians. The rebirth of Native cultures and traditions has begun well: we now await the full blossoming and fruit of this new tree which is rising from the earth. The seed was sown very long ago, but it has been protected by the Great Spirit until it could grow to replace the mighty tree that once stood in this land.

**David Tomlinson,  
National President**

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reservation, by Natives are the Native themselves.

Other white organizations are demanding action by Canadian governments. That can't work. Those A Major Native Self-Government issue by David A. Tomlinson governments lost nearly all control when they agreed that the Native right to self-government is "inherent." They recognized that off-reservation hunting and fishing matters are controlled only by Treaties, and that no Canadian law has the power to override the Treaties.

The NFA has offered to work with the Native peoples if they wish to control Native off-reservation hunting and fishing in an ecologically-sound manner. Such action by Natives eliminate the current problem areas, and gain respect for Native wisdom. It will also ensure that the foolish actions of a few will not destroy next year's crop of animals, birds and fish—damaging the interests of the rest of the Native population.

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# A TRIBUTE TO ARTISTS

## 1993 Off to Good Start for Doug Cardinal

by Clint Buehler

For Alberta-born Metis architect Doug Cardinal, 1993 is off to a good start. Two months into the year he has already won a major award and a major commission.

Cardinal, 58, who was born in Calgary and started his architectural career in Edmonton, is the 1992 winner of the Canada Council's \$50,000 Molson Prize in the Arts. The award was made in recognition of his creation of his unique indigenous style of Canadian architecture.

Probably more important to Cardinal was his selection as principal designer of the \$77 million U.S. National Museum of the American Indian, his grandest assignment since the massive and revolutionary Canadian Museum of Civilization in Hull, which finally cost nearly \$300 million.

The new project is under the auspices of the Smithsonian Institution. Cardinal's firm will work with the Geddes, Brecher Qualls Cunningham architectural firm of Philadelphia in designing the 24,000-square-metre building, which will be located on the National Mall.

While the mall is a European design concept, the museum will feature the distinctive Native American design for which Cardinal is famous. Cardinal, famous for his unique curvilinear design and his development of computer-aided drafting, has to his credit such acclaimed structures as St. Mary's Church in Red Deer, the St. Albert Civic and Cultural Centre, Grande Prairie Regional College and the Edmonton Space and Science Centre.

To aid Cardinal in addressing the challenge of designing a building that will reflect the wide diversity of Native American cultures, Cardinal's team will include John Paul Jones, a Cherokee architect from Seattle, and Ramona Sakiestewa, a Hopi artist, and Donna House, a Navajo/Oneida ethno-botanist, both from New Mexico.

Design work is scheduled to start this summer, with construction to begin in 1996, and to be completed by 2001.



## GARNET TOBACCO

Garnet Tobacco was born in 1964 at Moose Lake, Manitoba, approximately 400 miles north of Winnipeg. He comes from a family of five children and is a full blooded Cree.

Like many Native Canadian artists Mr. Tobacco is self-taught and his work seems to be much more vital and alive than many schooled artists. He combines brilliant colours with smooth flowing lines to produce works of great visual appeal. Mr. Tobacco's works are known to be in collections in Japan, Germany, Australia, Canada and the United States. His most recent showings have been at the Hyatt Regency Hotel in Vancouver. In 1991 his works were shown at Art Expo in Calgary and Los Angeles.

Garnet Tobacco is one of a growing number of young Aboriginal artists destined to revitalize by visual expression, the cultural aspirations of the Native people of Canada.

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### "Kecia: Words to Live By"

"Kecia: Words to Live By" is an emotional 24 min. documentary about a young Native Indian girl from a small community on Vancouver Island and the events which led up to her becoming infected with the HIV (AIDS) virus. The film follows Kecia Larkin on a tour of Native communities throughout Ontario as she delivers strong messages to young people about their bodies and the AIDS virus. Kecia is a powerful speaker and in addition to AIDS, she addresses such issues as sexual abuse, alcoholism, drug addiction, street life and the realities of growing up in a small Native Indian community.

### "Beyond the Shadows"

"Beyond the Shadows" is a powerful documentary about the painful legacy of Indian Residential Boarding Schools in Canada. The production is unique in its depiction of the far-reaching and emotionally devastating effects of the residential boarding schools on Native people across the country. "Beyond the Shadows" touches on the historical background of these government mandated schools but primarily depicts painful personal experiences, the causes of "multi-generational grief" and the healing processes underway in communities today.

### "A Chance for Change"

"A Chance for Change" is a half-hour drama depicting a young Native man caught between the city streets, his culture and family. Returning home to a rural Indian reserve after some time in prison and on the streets, Mike is persuaded by his wife to attend an AIDS information workshop. Realizing the seriousness of his past high-risk behaviour, Mike decides to go for an AIDS test. With the support of family and people in his community, Mike begins to recognize the need for a change in his life. In this production we learn that there is more to AIDS prevention than the correct use of condoms; individuals must examine their own sexual practices and determine what changes might be necessary to ensure good health in their lives. Produced in close collaboration with medical professionals and AIDS specialists, the video comes with a useful compact lesson guide/quiz.

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## ATTENTION! Native Writers/Artists

Na-Me-Res (Natives Men's Residence) in Toronto is producing a book. In order for it to be a success, submissions of poetry/essays, short stories, and artwork are urgently needed. The book will primarily be a sharing experience with the Native/Non-Native communities and cultures, portraying who we are as people, where we are from, where we are going, feelings, values, and beliefs. Artwork especially needed.

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## Cliff Maytwayashing

Cliff hails from Vogan, Manitoba and is very well known in rural Manitoba as well as Winnipeg. *Flaming Arrow* is Cliff's second fiddle album and if it's received as well as the first, Sunshine has a top seller on its hands. Cliff is one of the most favoured fiddlers in the Sunshine Catalogue. He plays at numerous events and dances throughout the year, enters and wins many contests and just this month, played at the *Festival du Voyageur*, an internationally-known

French and Metis festival. Sunshine plans to release a third album this year. For more information, you may call Cliff at (204) 632-5896.

## Edward Gamblin

Edward Gamblin resides in Norway House which is in Northern Manitoba. *Wild Child* is Edward's fourth album, and he has become one of Sunshine's top vocal artists. An unfortunate hand injury has put an end to Edward's entertaining for now but hopefully he'll be back soon. For more information, he can be reached at (204) 359-4885.



## Lawrence "Alex" Strongarm.

Sunshine Records has produced a debut release for Lawrence "Alex" Strongarm, and *Highway Express*. Although recording and releasing an album is new for him, playing fiddle isn't. Forty-eight year old Lawrence has been playing fiddle since he was seventeen. He is planning a second release for later this year. Lawrence is from Balcarres, Saskatchewan and can be reached at (306) 334-2929.



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# Global Visions Festival Slated For Edmonton

by Dale Stelter

An expanded Global Visions Festival is taking place in Edmonton this year. The 13th annual festival, formerly called the Third World Film Festival, runs for a full week this year, from March 8th through to the 14th. In other years, the festival was a weekend event.

The Global Visions Festival is one of the activities of the Edmonton Learner Centre, a non-profit organization that offers programs and resources for global justice. The festival features films, speakers, workshops, displays, live music, theatre performances, cultural events, and international food. Indigenous peoples from nations around the world, including Canada, figure prominently in the festival. As one example, after the screening of two Saturday evening films, there will be a telephone link-up with Rigoberta Menchu, the Guatemalan Indian rights activist who was awarded the 1992 Nobel Peace Prize.

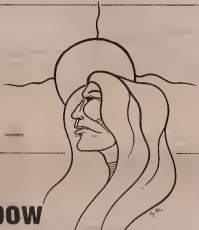
As another example, there will be a screening of the film *Our Land, Our Life*, dealing with the Lubicon Lake Cree, who are involved in a decades-old and internationally-publicized land rights dispute.

Following the film, Lubicon Chief Bernard Ominayak, and John Goddard, author of the highly-acclaimed book *Last Stand of the Lubicon Cree*, will provide an update on the current situation facing the Lubicon. Later in the weekend, John Goddard, who is the film festival's feature writer, will conduct a workshop on how he wrote his book.

On March 13th and 14th, there will also be a "Kid's Festival", which will include activities



Rigoberta Menchu, Nobel Peace Prize Winner and feature speaker at Global Visions Festival



## Faye Heavyshield Featured at Glenbow

The Glenbow Museum will display an installation by Calgary artist Faye Heavyshield, based on the residential school experience. While this work addresses many concerns that stem from Heavyshield's personal experience, she feels that it also holds recognition for others. It addresses basic facets of identity, sexuality and race, which were treated covertly or denied by the Roman Catholic schools.

The institutionalized separation from home left children feeling vulnerable and violated in the name of a religion.

Faye Heavyshield was born on the Blood Reserve in Alberta. She was educated at the Alberta College of Art and the University of Calgary. Her work has been selected for inclusion in the National Gallery's exhibition, *Land, Spirit and Power*.

dealing with Native awareness, and the legacy of the Metis Nation.

The weekend events will be held on the University of Alberta campus. From Monday to Thursday, films and activities take place during the evening at the Garneau Theatre, near the U of A.

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# Fate of Art Collection Still Undecided

by Clint Buehler

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The fate of a significant collection of Canadian Native art has yet to be decided despite a meeting for that purpose held in Banff in February, hosted by the Society of Canadian Artists of Native Ancestry (SCANA), which brought together Native artists from across Canada.

The collection will remain intact after an artists' protest at a public auction of the work persuaded prospective buyers to drop out of the bidding, but now a decision must be made on how the collection should be preserved and exhibited.

And, because a number of artists and other interested persons familiar with the collection believe a number of pieces are missing from the collection, an effort is underway to determine which work by which artists is missing.

The 290-piece collection of craft pieces and fine art was collected by the Alberta Indian Arts and Crafts Society (AIACS) over its 15 years of operation. The collection has now been purchased by the Department of Indian Affairs, which is what the artists wanted, but, ironically, the department paid \$75,000 for the collection which its money purchased from the artists in the first place through its more than \$100,000 per year in funding to the society when it was in operation.

AIACS was a non-profit corporation established to promote Native art through art and craft exhibits and sales. It ceased operation in 1991 when Indian Affairs withdrew funding, sparking concern for the fate of the collection which has continued since.

Particularly significant in the collection are 34 canvasses, some of them seminal pieces, by internationally-renowned Alberta Native artists such as Alex Janvier, Jane Ash Poitras, Joane Cardinal-Schubert, George Littlechild, Faye Heavysield and Lauren Wuttunee - works rep-

resentative of their emergence and rising recognition and success.

A further meeting organized by Alfred Youngman at the University of Lethbridge, this time only for selected Alberta Native artists, is scheduled for mid-March at which time a final decision is expected.



## Native Arts and Crafts Database Underway

artisans at work, giving them an opportunity to display their talents in-house and provide sales and market exposure. Preliminary research into this new facility demands a listing of all Alberta Native artisans and arts and crafts dealers. C.E.D.A.C. is calling on all Native artisans for their support. To become a part of this exciting new project, artisans and dealers must submit their profiles, addresses, phone numbers, and contact names to C.E.D.A.C., 14601 - 134 Avenue, Edmonton, AB T5L 4S9, to the attention of Chantel Stickland.

Listing compilation has already begun, so dealers and artisans must submit their listings quickly!

The Chiefs Economic Development Advisory Council (C.E.D.A.C.) are into an exciting new venture in Native arts and crafts. Beginning this month, C.E.D.A.C. will be compiling a comprehensive list of all Albertan Native artisans and arts and crafts dealers. The database is the first step in the planning and development of a unique Native Arts & Crafts Incubator to be located in Edmonton, Alberta.

Development plans have begun for this endeavour in Native arts featuring high quality Native arts and crafts and talented Native


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